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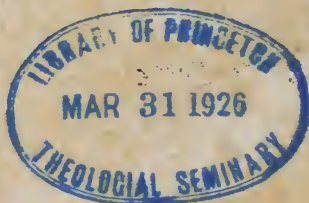
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AMERICAN BAPTIST MAGAZINE.

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MISSIONARY DEPARTMENT.

ABSTRACT OF REV. WM. YATES' SERMON,

Delivered before the Board of the Baptist General Convention, at their last annual meeting, in Boston, April, 1827, and published by their request.

ROMANS i. 28.

"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

IDOLATRY is essentially the same in every age, and in every place. It is the same in its origin, the same in its nature, and the same in its effects. It arises from the moral depravity of the heart, from a desire not to retain the knowledge of God. This is evident from the manner in which it was produced. Men did not become exceedingly wicked and devoted to idols all on a sudden. They were once possessed of some true light, 'because that which may be known of God was manifest in them; for God showed it unto them;' and this light they had first to fly, before they could plunge into profound darkness. All idolaters both ancient and modern, have degraded themselves by extinguishing in their hearts the light of nature, for 'when they knew God, they glorified him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.' This was the origin of all the absurdities of

heathen mythology; and this it was that led them to 'change the truth of God into a lie, and to worship and serve the creature more than the Creator, who is blessed for ever.'

In viewing the false systems of worship into which a darkened imagination and a corrupt heart have led men, we perceive that they are in many respects dissimilar; yet how many soever may be the species and varieties, there is a generic likeness in them all. One man worships the God which his own imagination has formed, which is altogether such an one as himself, or such an one as he could wish the Deity to be; another will fix on some sensual object of honour, wealth, or mirth, and will prostrate his whole soul before that; and a third, sinking into still grosser darkness, will 'change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.' Still how

much soever they may differ among themselves, they all agree in this, that they do not worship the true God, but choose something else more suited to the inclinations of a depraved mind.

When the Greeks and Romans rejected God, and liked not to retain him in their knowledge, what was the consequence? God rejected them, and gave them over to a reprobate mind, to do those things which are not convenient; and the necessary result of such rejection was, that they became 'filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, debate, deceit, malignity;' they became 'whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful.' Such were the effects produced by idolatry among the ancients, and such we maintain to be the effects produced by it in modern times. We are blamed by some as describing the vices of the heathen in language too highly coloured; but what language can be stronger than that employed by the Apostle? We only say that the same in its full extent, is still applicable to them, and let those who object to it, first show that idolatry, by perpetuating its mischiefs and miseries for nearly two thousand years longer, has grown better in its influence, than it was in the days of the Apostle.

The object of this discourse will be, To give a description of the state of the heathen—and to consider what effect this view of their state ought to have upon us.

I. The state of the heathen is described by the Apostle under two heads. They are possessed of a reprobate mind; and they do the things that are not convenient: and under these may be included all the vices of their hearts and lives.

First. *They have a reprobate mind.* The term reprobate signifies disapproved, and its meaning may perhaps, in the present instance, be best ascertained by considering what sort of a mind that is which is approved. When God created man, it was in own image, and after his own likeness; and when men are created anew in Christ Jesus, who is the image of God, they are said to put on a new nature, which is renewed in knowledge after the image of him who created it: a mind, therefore, that is approved by God, must be one that is renewed in knowledge: its views of the divine character must be correct, and those views must have a holy and transforming influence. In proportion as any one is possessed of a knowledge of the only true God, and Jesus Christ whom he has sent, he will have an approved mind; and in proportion as he is destitute of this knowledge, he will have a reprobate mind. This being the standard by which we are to judge, it will be easy to show from the profound ignorance of the natives of India on all divine subjects, that they are given over to a reprobate mind. For the sake of illustration, we may notice their ignorance of the Divine Being, of the plan of salvation, and of an eternal world.

1. The notions of the heathen concerning God are various and discordant. Sometimes they profess that we can know no more about him, than the blind do about colours; and at other times, they discourse with as much boldness on the subject as though they were acquainted with it in its full extent.

The supposition that qualities both vicious and virtuous reside in all their gods, makes sin appear very trifling in their estimation, and tends to confound all the distinctions between vice and virtue. When they look at the sins committed by them, they regard them as a piece of diversion, and this

lessens in their estimation the turpitude of vice, and leads them to think little of those crimes which are sanctioned by such examples. The effect produced upon their practice by such views must be pernicious, as it can never be imagined that they will strive to be more virtuous than the gods whom they worship.

2. Correct views of the divine character are at the foundation of all true religion, and an error in these must be attended with consequent errors in the superstructure of which these are the basis. Hence mistaken views of God lead to mistaken views concerning the plan of salvation. This is strikingly exemplified in the ideas which the heathen entertain of salvation.

They depend upon works of merit. The ceremonies performed with a view to acquiring merit are of various kinds, such as bathing in the Ganges, repeating the name of God, counting over a string of beads, making offerings of rice and flowers to the gods, building ghats and temples, and giving something to the poor: by one or other of these means they all seek to lay up a stock of merit for another world, and on this they place all their hopes of salvation.

They have no idea of the mercy of God without works, or of the forgiveness of sin unless expiated by their sufferings, or of the possession of heaven except as the reward of their merits. In all these things they evidence the most lamentable proofs of a reprobate mind.

3. Ignorance in the use of means implies ignorance of the end to be attained. When we consider the nature of that bliss after which the heathen aspire, we may cease to wonder at the plans which they have devised for its acquisition. Their highest devotees aim at absorption in the Deity. Those who seek salvation by their works expect such bliss as shall correspond with their merits; and the greatest

felicity they can obtain by these, is a residence in the heaven of the gods for a limited duration, and an indulgence in sensual delights during that period; after which they must return to the world again, and to all the miseries to which flesh is heir.

How truly may they be said to be given over to a reprobate mind, who are thus ignorant of God, of the plan of salvation, and of an eternal world.

Second. Our text states that in addition to having a reprobate mind, they do those things which are not convenient. Their practice corresponds with the state of their knowledge, and the state of their hearts: and the total absence of holiness, and the unceasing commission of crime in their general deportment, are substantial proofs that their minds are reprobate. It would be impossible for us to dwell on all the particular things done by them which are not convenient, as that would require us to comment on all the vices enumerated by the Apostle in the context. Their lying and lust, their covetousness and cruelty, will furnish enough to illustrate the subject, and from these it will not be difficult to form an estimate of the rest.

1. The religion of a people must always affect their moral character, and it must not be accounted strange, if a people taught by their religion to believe as truth, the most glaring falsehoods, should themselves be adepts at lying. They are notorious for this vice.

2. The things inconvenient to which the text more particularly alludes, are those which arise from the unrestrained indulgence of vicious and sensual passions.

[Mr. Yates exhibits a forcible illustration of this, in reference to the Hindoos, and says:—

When reading on one occasion, in a large assembly, the moral law, 'thou shalt not commit adultery,'

one of their priests stood forth, and said before all the people, that in many cases that would be no sin; and much as the writer was surprised at the assertion, and at the apparent assent of the people to it, he found afterwards, upon examination, that the laws of Menu by which they are governed, maintain the same strange position. How destructive must such laws and such sentiments be upon the social circle! Confidence can rarely be found between man and wife, and reverence as rarely between parents and children.

3. Another of the things inconvenient to which the Heathen are addicted, is covetousness. If a covetous man may be considered an idolater, it will not be thought wonderful, that idolaters should be covetous. The universal object of their pursuit, and subject of their conversation, is money. The system of pilfering which is carried on by menials in the families where they reside, is endless, and is a source of constant mortification to their employers. And there are those who will offer their prayers to the goddess Kalee to be assisted in the work of nightly depredations; one instance was known by the writer, in which these petitions not being heard, the goddess herself was robbed of all her ornaments.

4. The last thing which we shall notice as inconvenient, is their cruelty, and this will be found very extensive, if we include all its kinds, negative and positive. In scenes of distress they will look on with indifference and without making a single effort to afford relief: they will see their neighbour's house burning to the ground, and never attempt to afford the least assistance to stop the growing evil. But why mention negative, where positive cruelties are so numerous? Look at their conduct to the sick and afflicted. Instead of using medical aid, and administering consolation

to them in their distress, they hurry them to the river side, immerse their feet in the water, fill their mouths and nostrils with mud and water, and so hasten their dissolution!

II. Reflections upon vices like the foregoing, ought to produce some effect upon our minds, and in pursuance of our subject, we shall now consider what that effect ought to be.

1. In the first place, we ought to learn from the state of the heathen, how evil and how dangerous a thing it is, to resist the light which God has given us. If we banish him from our thoughts, we must expect that he will cast us off from his presence. How came the Gentiles to sink into this state of moral degradation? It was through their not liking to retain God in their knowledge, from which we learn that to banish God from our thoughts, is a great sin. We all acknowledge that the Divine Being is just: and if so, the calamities into which he has suffered the heathen to fall on account of this sin, is a proof that it is an exceedingly great one. What sin can be greater than the desire not to retain even one thought of God in our minds? He must be our most inveterate enemy whose name we do not wish once to cross our minds; and on whose person and character we cannot bear to reflect even for a moment. To what a pitch of enmity against God must men arrive, before they can say—no God—no God! Such a disposition left to operate to its full extent, would dethrone the Eternal, and involve the universe in perpetual anarchy! When men go to such lengths of iniquity, what must be done? It becomes necessary for God to give them over to a reprobate mind, that their subsequent experience may exhibit the folly of their conduct; that they may receive from themselves the just punishment of their sin, in being made to eat the fruit of their

own doings; and that their example may serve as a beacon to others, to guard against the dangerous rock on which they split. Let not any one, therefore, think it hard in God thus to give them over. You may beseech a man who is your enemy to be reconciled, but if after all means have been used, his hatred still continues so great that he cannot bear even to think of you, you must give him up, and leave him to himself. Thus God has given up the heathen to a reprobate mind, and to do the things that are not convenient.

If the, not liking to retain God in their thoughts, has brought upon them such miseries, then we infer that the same crime in us, who have much greater light, will be attended with consequences still more aggravated. Those who oppose the clearest light of heaven are, like the Hindoos, given over to a reprobate mind, and to the idol which they have preferred to their rightful Lord. God says to them, as he said to Ephraim of old, 'Ephraim is joined to his idols, let him alone.' And though the fatal results of being thus given up by God do not show themselves so plainly in Christian, as in idolatrous countries, yet there is a time coming, when that will appear to be an awful crime, which caused a total dereliction of the divine presence. Our Saviour tells us that it will be more tolerable for Sodom and Gomorrah in the day of judgment, than for some cities in which his miracles were wrought. And why?—Because their light was so much greater. What then will be the condition of those who perish under the gospel dispensation? to whom the gospel, which was designed to be a savour of life unto life, proves a savour of death unto death? Could we look into the invisible world, we should find that the bitterest cries, and the loudest lamentations, arise from those who have perished under a

faithful ministry. They may say, 'Ah! had I, like the heathen, resisted only the light of nature, my case had been more tolerable: but alas! when I knew that God was just and good, still I did not like to retain him in my thoughts; when I knew that there was no Saviour beside Christ, still I trifled with his salvation; in justice, therefore, God cut me down as a cumberer of the ground; and now there is reserved for me nothing but weeping, and wailing, and gnashing of teeth.' Do we wish then to avoid, as the greatest of all evils, being given over by God to a reprobate mind? let us take care that we retain the knowledge of him in our thoughts, that we set him always before our eyes, and dread more than death itself, the idea of being given over to the devices of our own hearts. When convictions of the importance of religion are impressed upon us, let us tremble at the thought of smothering them. Who can say what may be the consequence, and whether God, provoked by our conduct, may not swear in his wrath, that we shall never see his rest. Let the example of the heathen impress upon us a holy dread and salutary caution!

2. While we guard against the sin which has brought upon the heathen so much darkness and distress, let us learn to be grateful for our superior situation and privileges. Some have argued that if our greater blessings bring greater responsibilities, and the heathen can be saved by the light of nature without the gospel, then their condition being equal to ours, we have no ground to boast of our superior advantages, or to seek their improvement. But the question is, Can the heathen be saved without the gospel? If they can, the objection is valid. It is of no use for us here to speculate on possibilities, we must appeal to actual experience; and where was there a Gentile nation ever known that

found the way of life without the Gospel? How many ages have the nations of the East tried to find this way without success? How many years did the learned Greeks and Romans seek without being able to find it? With all their wisdom they knew not God, or when they did know him, glorified him not as God. We do not take upon us to say that no one amongst them ever was saved, but this we maintain, that few, if any, ever were; and if ever such instances did occur, they were saved in consequence of the atonement and intercession of Christ, and would have prized, above all wealth, the knowledge of the gospel. But while we are in uncertainty respecting the salvation of a single individual from among all the Gentile nations, we are certain of the salvation of thousands, even from a single nation, where Christianity has prevailed. To argue against the gospel because it involves great responsibility, would be to argue against every blessing that God has bestowed upon us. It would be to assert that non-existence is better than existence, because existence involves responsibility. It would be to argue that ignorance is better than knowledge, because knowledge involves responsibility. Every thing valuable has great responsibility attached to it, and by the vast responsibility attached to the gospel, we learn its infinite value. Instead, therefore, of despising and trifling with this greatest gift of Heaven, let us learn rightly to appreciate and use it ourselves, and exert our influence to send it to others, who are perishing for lack of knowledge.

Contrast your state with that of the Hindoos, and you will see that you have great cause for thankfulness. You have a Bible which is as a light shining in a dark place to guide your feet in the ways of peace: they have nothing but the wildest romances and fictions about

gods and goddesses, in that book which they revere as their bible. Your Bible excites in your mind repentance for sin, and desires after holiness, theirs sanctions sin, and excites in the mind the most unhallowed passions. Yours shows to you the way of life, and the means by which that life is to be obtained; theirs bewilders them in an endless labyrinth of ceremonies, and leaves them in utter darkness about futurity. You have teachers to instruct you in the things that belong to your peace; whilst perfect ignorance might be considered as bliss, compared with the instruction which they receive. Once a year some of their teachers have a temporary shed erected under which they chant the history of their gods in poetry; and besides this, they have no publick instruction. Their priests go to their private dwellings, and fixing their eyes on something that pleases them, command it to be sent to their address; and if the command is not obeyed, they depart without leaving the blessing which they professedly came to bestow; and instead of it, pronounce a dreadful curse on the miserable offenders. You have Sabbaths and the means of grace; while the name of Sabbath, and all its blessings are totally unknown to them. You who esteem with David, one day spent in the courts of the Lord's house as preferable to a thousand common days, may conjecture what a dreary land that must be, on which the light of a Sabbath day never dawns, and where there are no calls to remind the soul of God, its duty, and its destiny. You, many of you at least, have the hope that when you die, you shall, through the grace of Christ, be carried by angels into Abraham's bosom; but they, at the very best, can hope only for a sensual heaven, and after enjoying that, have the gloomy prospect of returning again to this world of sorrow. When we thus

contrast our state with theirs, shall we not be grateful? shall we not adore that Providence which placed us in a Christian land, and that grace which placed us in a Christian Church? Unworthy of the name of Christians, and of the blessings of Christianity must we be, if such considerations fail to move us. Let us be ashamed of our ingratitude, ashamed that we have lived so much below our high vocation, and let us seek that our gratitude may in some happy proportion correspond with our exalted privileges.

3. The view given of the state of the heathen, while it leads us to be thankful for our enjoyments as Christians, ought also to lead us to pity and pray for them. In viewing ourselves as elevated above them by gospel light and gospel blessings, let us take heed that we do not look down upon them with contempt, as that would ill become the elevation to which we have been raised by grace alone; rather let us learn to look upon them with eyes of compassion, as the Saviour did upon us, when he saw us in our sins and in our blood. Though they brought all their miseries upon themselves, and deserved to be given over to a reprobate mind, since they liked not to retain God in their knowledge, still they are objects of pity; and it is in vain for us to excuse ourselves from the duty which we owe them, by alleging their unworthiness. We, like them, have all forsaken the fountain of living waters, and attempted to hew out for ourselves cisterns, broken cisterns that can hold no water; and had God assigned this as a reason for not pitying us, we had to this time been in a state of hopeful misery. We are to look at what they are, and not at what they deserve. When we see persons in utter wretchedness, we pity them, although we know that that wretchedness has been owing to themselves. And what

objects more calculated to excite compassion can there be than these poor, deluded, perishing idolators? Do we sympathize with those who are labouring under a loathsome disease? They are deeply and degradingly affected with the leprosy of sin. Do we pity the dying, when they perish far from friends and all relief? They are dying far from God, and all relief in trespasses and sin: and their death is not that of the body merely, but a death which must extend its influence through eternal ages. Would it excite our commiseration to see thousands dying all around us, and the devastation universal? What then ought to be our feelings, when we look on the plains of India, and find that there are more than a hundred millions there dying in their sins, and that the disease of which they are perishing, is extending its malignant influence from generation to generation; whilst scarcely any are to be found who will attempt to stop its progress? Do we really believe this to be the state of the heathen, and can we look on this vast field, stained with the blood of so many millions, without feeling pity? Then we must have hearts of flint and not of flesh; for certain it is, that no scene on earth can be more touching to the sensibilities of a renewed mind. Some will say we do indeed pity them, and deplore their wretched condition; but then the question is, do you pray for them? do you wrestle with God on their behalf? That pity which is not accompanied by prayer, is all formal. Pity without prayer is affectation, as prayer without exertion is hypocrisy. We exhort you to compassionate their case, that this divine feeling may lead you to intercede with God on their account. A few sensations of regret, and a few expressions of condolence, will be of little avail in a case like this. Unless you are brought so far to piety, as fer-

vently and constantly to pray, your compassion will never reach the heathen. As an encouragement to prayer, let it be remembered, that sad as their case is, it is not hopeless. They are included in the covenant that is ordered in all things and sure: they are promised to Christ for his inheritance; and it is in answer to the intercession of Christ and the saints, that they are to be given. Pray therefore in faith; and in all your supplications remember the labourers that are in the field, entreat for the success of the means already employed, and for the extension of those means. Many are the plans now in operation—the preaching of the gospel, the translation of the *Scriptures*, the instruction offered by schools, &c. Pray, therefore, that all these may be made instrumental in turning men from dumb idols to serve the living God, and that they may be extended till the whole world shall be filled with the knowledge of the glory of the Lord. Much has been accomplished by these means already, but count nothing done, whilst so much remains to be done. The harvest truly is great, and the labourers are few; pray ye, therefore, the Lord of the harvest, to send forth labourers into his harvest: and in answer to your prayers, it will soon be said to him, in whose hand the sickle is: ‘Thurst in thy sickle and reap: for the time is come for thee to reap: for the harvest of the earth is ripe.’

4. Lastly, the preceding view of the state of the heathen ought to lead us to use the most strenuous exertions for the melioration of their condition. It is well to pity and pray for them, but it is a stinted charity that stops there. It is not enough to say, be ye clothed, and be ye fed; we must send to them the robes of righteousness, and the bread of heaven. Let not any one say because they have been given over by God, that they are

therefore given up for ever, and that it is useless to attempt their recovery. To show the equity of his law, the righteousness of his government, and the evil nature of sin, God gave over our first parents to suffer the consequences of their transgression; but he did not give them up for ever, he entered into a covenant of mercy with them, and in that covenant the heathen are given to his Son for a possession. If the end had been unattainable, it had never been binding on us to use the means; but God has taught us by nature, by reason, and by his holy word, that it is our duty to relieve the wretched, and to preach the gospel to every creature. Where light is given, it is given to be communicated: a candle is not lighted to be put under a bushel, but to give light to all around. The moon receives light from the sun, and reflects it again on the earth; and so all enlightened bodies give as well as take; consequently, if we have received the light of the gospel, we do not make it answer one great end for which it was bestowed, if we do not communicate it to others. The common dictates of reason teach us that it is our duty to return an obligation; we have received the word of life from others, and we do not discharge this obligation, till we impart it to others. That which nature and reason teach, the word of God confirms. Christ says, ‘Freely ye have received, freely give;’ and, ‘Go ye into all the world, and preach the gospel to every creature.’ He has committed to us this precious deposit, and we act unworthily of the confidence he has placed in us, if we do not dispose of it according to his last will and testament: to do this, some must be willing to go and bear these glad tidings to the heathen; and others must be willing to contribute of their substance to send them. Some will say, we believe it is our duty to send the gospel

abroad; but when we look at the little success that attends it, the numerous obstacles that oppose it, and the great losses we sustain in sending it, we question whether this be the proper time. So the Jews reasoned, when they met with opposition in building the temple, and raising again the walls of Jerusalem; but the word of the Lord to them was, 'Be strong, for I am with you;' enough surely to banish every doubt and fear. We should remember that God does not despise the day of small things; and that things small and gloomy in their commencement, are often glorious in their termination. How sad was the prospect of Abraham, when called to sacrifice his son; how gloomy were the prospects of the disciples when the Lord was crucified; and how dismal were the prospects of your forefathers when they first landed at Plymouth; yet in all these cases the scene afterwards changed, and their sorrow was turned into joy; and so will it be with us in this work, if we persevere. Let their example animate us, who are now through faith and patience inheriting the promises. How much did the first Christians endure when they resisted unto blood, and in times of the severest persecution, went every where preaching the gospel. How much have some in latter days suffered! You have had a Wheelock, a Coleman, and a Mrs. Judson, who have jeopardied and lost their lives in this enterprise, and you are now lamenting over the death of the latter. We call upon you this day to prove the sincerity of your grief,

by sacrificing a portion of your gain in that cause for which these sacrificed their lives. Life is very dear to us; all that a man hath will he give for his life. Did they give their lives, and can it then be too much for you to give a part of your property? I might urge the subject by a still stronger motive, by the example of the Son of God, and your obligations to him. What shall we say of our sacrifices, our labours, and our donations, in a work for which the Lord of life came down from heaven to bleed and die! What shall we say of giving back a part of our time or money to him from whom we have received it, and to whom we owe our life, our soul, our all! Well may we blush to think how little we do and suffer in this work, when we see the King of glory endure the cross and despise its shame; and well may we chide ourselves for being discouraged, when he who cannot lie has promised, that 'he shall see of the travail of his soul, and be satisfied,' and 'have dominion from sea to sea, and from the river to the end of the earth.' Let us then, for the future, regardless of the scoffs of infidels, and the suggestions of an unbelieving heart, go forward in the strength of the Lord; knowing that whatever may be the result in our days, we shall receive our reward according to our labour, and the period must ultimately come, when it shall be said of a truth: 'The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.'

☞ We are gratified that we have had it in our power to give the above abstract from the valuable sermon of Mr. Yates; and hope that its length will not prevent a careful perusal.

BURMAN MISSION.

DR. PRICE'S JOURNAL.

It will be recollected by our readers, that at the close of the late war in India, Dr. Price was sent by his Burman Majesty to Calcutta, to complete some negotiations then pending between him and the British. The following extracts from his Journal, commence with his return to Ava, and the renewal of his labours as a missionary. It will be seen that his prospects of usefulness are brighter and more extensive than at any former period. He is no longer restricted in his access to the natives, or in the instructions to be imparted to them, but may read and enforce the sentiments of the Scriptures every Sabbath. The king and his court even invite conversation with him on religion, while the children of nobles and principal families are committed to him to receive an education in English. How responsible and important is his situation! Can any who are interested in the extension of Christian light and principle, forget him, and not bring him and his labours before the mercy seat in prayer? Should his enterprise fail, let us not have to reproach ourselves that we never anxiously interceded for its success.

May 29, 1826. Arrived safe at Ava at 11 o'clock, A. M. After visiting all the members of Government, and relating the result of my business, I proceeded home, where I found all well; and my dear partner not a little rejoiced to have me return, and relieve her from the dreadful anxiety in which the suspicions of the Burman government, respecting one for whom she was held responsible, naturally kept her.

June 1. Was called to an evening audience, when the King opened his mind very freely—making very particular inquiries about the mind of the Bengal Government, respecting a restoration of the conquered provinces. I presented the Solar Magnet, from Mr. S. of Calcutta, petitioning his Majesty for permission to set up a press in Ava. The King appeared overjoyed at the proposal, and repeatedly enjoined on me to urge the completion of the project.

June 18, Lord's day. Compared the first 12 chapters of John with the English; after tea the keeper of the King's wardrobe, and a Seraydauggee came in and staid till 9, after which we had family worship, at which a respectable number attends—exhorted them all to make sure of eternal life, before the hand of death puts a stop to their probation.

Oh for the time when Burmah shall become the kingdom of our Lord! Blessed Jesus, make me strong for thy service, and use me in any way thou wilt, only let me be instrumental in turning many souls to thee.

24. Had a long conversation with several lords and princes, who were assembled in the palace, about the utility of giving their children instruction in the various arts and sciences.

O that the tottering fabric of this false religion, may soon be completely undermined and overthrown, by the means with which God seems about to furnish his Missionaries.

July 8. At noon went to the palace, and while conversing with the Prince Men Myat Boo in the audience hall, the King appeared at the door, and called me inside to his antichamber, where he pointed to the Solar Magnet hanging topsy-turvy; he said in a pleasant way, your solar watch is good for nothing, it always points every way except towards the sun. I replied, it is not the fault of the watch, but of those who have the charge of winding it up. I then put it in order, and retired. On passing the council chamber, I was called by Moungh Zah. After promising to show them the method of making a correct sundial, which they

have many times expressed a desire to learn, I returned home; and after dining, began to prepare for the lecture in the Arts and Sciences, which I had notified for this evening. At 8, many persons had collected before whom family worship was conducted; after which, in the presence of about twenty, I entered on a general explanation of the object now before us; explaining a few subjects at large, and completed by inviting all who intended a regular attendance, to enter their names, on which, fourteen immediately subscribed, and we adjourned to Wednesday evening.

12. At the time appointed, met my pupils again, and found the subject of my former lecture well understood, every question relating thereto being answered with accuracy.

18. In a long conversation this evening with several Burmese, on the subject of the Saviour and his precepts, I found none who could object to any thing, save that they considered the commands were too strict to be complied with.

30. After attending two or three medical cases, I read a few chapters, and sung a hymn in lonely melody. O for one, only one, devoted companion, with whom to worship and hold communion sweet!

This day I moved into the hall formerly occupied by Mr. Arrekill, intending to make it a place of study, and of receiving visitors, where my object shall be

To introduce my business to all comers, endeavouring to persuade them through Christ to be reconciled to God.

In the absence of company, to improve my knowledge of the language by reading carefully Burman books.

To exercise myself in translating from Burman into choice English.

To read attentively with a view to subject matter for Burman tracts.

To read attentively with a view to subject matter for a periodical publication in Ava.

To note down whatever I may meet with, calculated to enlighten in an entertaining way the King and his court.

To translate the above as far as I am able into Burman, and to attempt in due time the untranslated portions of the Sacred Word.

And may strength from above be afforded to one, the meanest of thy servants, O God, my helper; in thee alone is my trust. Leave me not to myself, or I must fail in view of the magnitude of my undertaking.

Aug. 1. Was sent for by Prince M. where after some desultory conversation, the subject of religion was introduced, Prince M. inquiring concerning the duties incumbent on those who would be saved. I told him that faith on the Lord Jesus Christ and repentance unto life manifested themselves in obedience to the two great commands, a summary of all that God required of man. On my mentioning the ten commands, the Queen-mother, who was present, desired me to repeat them to her, which I did. Prince M. remarked that he considered the precepts of love to God and man, as very excellent, but impossible to be observed. I directed him to apply where help would be granted, and pressed him to attend to the salvation of his soul before it should be too late.

In the evening my rich neighbour, and his father-in-law, the King's steward attended worship, and in answer to the questions of the latter, I spent the remainder of the evening in expounding the nature and obligations of the christian religion.

5. Was called for by the Collin Woongee, who requested me to lend him a copy of the translated Scriptures, I used at evening worship; on which I delivered him the translation of Mark for his perusal.

O Lord, send down thy influence, and let thy word now reach his heart.

17. Called Mr. L. to Sakaing, and with him settled the dimensions for the front verandah of the mission house. This convenient and cool dwelling, with the addition of the present portico,* and a wooden roof over the whole, will furnish a comfortable shelter from this burning climate for two families; besides ample space for printing apparatus, &c. in the upper apartments. I trust it will not long remain unappropriated to its designed use. Or should it be the will of Providence to make it the receptacle of a multitude of Burman youths, devoting their attention to a liberal education, I should still rejoice in the prospect of great usefulness, though the apathy of christian friends at home should leave me *quite* alone. Come over to Burmah and help us, O ye favoured ones, in whom dwells the spirit of that God who caused Paul to go and labour where others had not wrought.

18. Full moon. The great scarcity of rice, and the unusual long continued drought, have excited a general inquiry among all ranks, as to what may be the cause thereof. It is at length concluded on all hands, that it must be a visitation from the Nats, for the too loose observance of their full moons and sabbaths; hence all ranks, not excepting the King himself, are spending this day in a strict observance of their rules, viz. abstaining from all food, and business, and amusements throughout the day, and conversing on the subjects contained in their sacred books. Happening in at the council room in the afternoon, I found all the ministers thus employed.

19. A heavy rain commences at 8 this evening. This will much rejoice the hearts of the poor peo-

ple who have been employed every night for nearly a month superstitiously pulling the loon cable, as it is called, to obtain this blessing. And how great the blessing is, may be estimated by the circumstance that rice is now at 6 and 7 ticals the basket, being about 8 times the usual price, which this timely rain will most likely tend to reduce to the usual standard.

20. Lord's-day. Spent these consecrated hours in the midst of 10 or 15 people who were each engaged in reading aloud, or listening to the different books of the New Testament. The rain continues all day, much to the delight and satisfaction of the hungry poor.

21. Visited the palace. The King on seeing me, beckoned me to him, and said, It is now settled that you are to teach our boys your language and arts; the day after to-morrow you begin.

O that this gleam of light may soon increase to the splendour of day! And may this nation, now ignorant of all truth, be brought by degrees to understand and obey the truth as it is in Jesus.

23. Commenced school with 4 boys. Our school-room was the north treasury-room, where mats were spread, and black books and pencils furnished by the Privy Council secretary. Disappointment so often blasts my fairest prospects that it is vain to calculate on futurity. Yet while in the morning we sow the seed, and in the evening withhold not the hand, it is but natural to expect the one or the other to prosper; so that it is with no ordinary feelings of bright satisfaction and sanguine hope that I have entered on my present toilsome task, which necessarily brings me into daily contact with the rising generation in the very centre of influence. I feel willing to spend and be spent in the most laborious work, only let the cause of God be promoted thereby. O Lord, as thou hast begun, do thou carry on

* Put up by Government.

to perfection this little beginning.

26. Dismissing my boys at noon, I went over to Sakaing, and returned in the midst of a heavy rain. I had just sat down, when Moungh Hlay, the only native convert here besides Manoo, made his appearance after an absence of two years. His pious and sensible conversation turns the gloom of the evening into a pleasant and refreshing season.

27, Lord's-day. Spent the day with Moungh Hlay, among a considerable number of people, who remained reading or listening to the gospel of Jesus—some with no little interest and attention. In the evening, after worship, enjoyed a sweet season around the table of Jesus; the first time for two years and five months. Truly, O Lord, thou hast at length brought back our captivity, and we humbly praise thy name.

28. The Interior Minister, Moungh Y. commits his son to my care, and my school amounts to 7.

31. After spending a laborious day with my scholars teaching them the English language, and at intervals expounding to them from a small map of the world, the general principles of Geography, I went up to the palace, and had a long audience with his Majesty. The map which I held in my hand, introduced the subject; this I opened, at the royal request, and explained in a general way, mentioning at the same time, its want of exactness, inasmuch as the earth was round; this excited some little discussion, but neither assent or dissent was expressed. After this, the progress of my scholars, their aptness at learning, and the length of time they must keep at their studies, were severally discussed, and my report giving high satisfaction, the King concluded, by saying, well you must not stop short of a complete education, I give them wholly over to you.

Sept. 4, Monday. Our quarters in the treasury being filled with

lumber, we are obliged to abandon our school room, and with the consent of the ministers remove to a large room of my own dwelling.

13. Moungh Hlay arrives with his family, and by his assistance, fit up my school room, with benches and tables.

17, Lord's-day. While a number of men are employed in the school-room, reading and listening to the sacred word, I prevailed on the females of the family to commence in another apartment learning to read, of which art, all are ignorant. Moungh Hlay acts as their instructor. The confused noise in the two departments is to my ears the pleasantest musick I have yet heard in this country.

19. Went to the palace before breakfast. The King after examining a little my best boy, and enquiring after the progress of the rest, added, I myself want to learn, I will build you a house in the palace yard, and come occasionally to listen.

23. Went this afternoon to the palace. The King after asking several questions about the expected Ambassador, and talking on indifferent matters, at length touched on the subject so intimately connected with his eternal interest. His majesty introduced this matter by asking if the books of our faith were not translated into Burman. I replied that many of them were: he then requested me to bring him a copy, as he wished to read them. He inquired further if the parts translated contained an account of the creation of the world, and of the kings who had flourished in it since that time, as he wished more particularly to see those parts? I replied, these were not yet translated, but I would endeavour to render them as well and as soon as I could. He then asked, Has not the C. Woongee read a copy, and what did he say to it? I replied, the chief minister has read a portion, and said it was very good.

The King, after repeating his desire to see the same, retired, and I returned home.

O Thou, who hast the hearts of kings in thy hand, and canst turn them as the rivers of waters are turned, turn, O turn this king to thee!

Oct. 1, Lord's-day. Spent the day as usual. The newly arrived Ambassador with the fire-ship, occupies every body's thoughts. In the evening the C. Menginee sent for me, to say I might visit the embassy to-morrow.

2. After a sleepless night of anticipation, I rose early and seating myself in my boat, soon found myself along side of the steam-boat, though she was anchored three miles below. Here I found my dear brother Judson well, and waiting to receive me, as likewise the Ambassador Mr. Crawford; who with Dr. Wallick the botanist, Mr. Cox, and Mr. Montmorency, with whom I had a previous acquaintance, Mr. Chester, assistant to the Envoy, Dr. Stewart, and Capt. Crawford, made up the circle around the breakfast table, at which I was invited with cordiality to partake. A bundle of letters and papers, but above all, a roll of vaccine matter, formed such a dessert to this repast, as no one can properly estimate, unless himself has suffered the anxious suspense of months after months without a scrap of news, or has had his family of children exposed year after year to the horrid ravages of the small pox, with the healing balm almost within his reach, yet, Fantulus like, finding it invariably elude his eager grasp. It is needless to add, that the remainder of the day, I was diligently engaged in reading my letters and papers. Alas for Dr. Baldwin, and Dr. Furman, and Dr. Bogue! What three mighty pillars of the Church have fallen! O Lord, raise thou up afresh supports so useful and so needed.

From this day, till the signing

of the commercial treaty, it may not be expedient to insert at present, regular extracts from my journal. I have only to mention, that the vaccine matter has entirely failed, and thus my most sanguine hopes as yet disappointed. A copy of Matthew, which I presented to the King, was returned with the excuse of Felix of old. I have commenced a translation of the Old Testament, at his Majesty's request. I have also commenced lecturing to the people after evening worship, on the Old Testament history. To incite my scholars to learn, I have established the custom of weekly examinations, the report of which is regularly handed in to the King. I had an attack of fever on the 1st of Nov. which lasted three days. Dr. Judson had a serious attack of cholera, on the night of the 15th, but the Lord was pleased to spare him for still more extensive usefulness, I trust, among the Burmans.

Nov. 23. The commercial treaty is signed, sealed, and delivered.

24. Dispatches for the Envoy arrive from Rangoon; among other news, the afflicting account of Mrs. Judson's death, is received by her most affectionate and bereaved partner. The mighty loss to our mission cannot speedily be repaired.

25. I spent the afternoon with my afflicted brother, who is overwhelmed with a load, an insupportable load of grief. O Lord, who alone art able, do thou condescend to bind up and heal his broken heart!

27. Had a long dispute in the council room, before the interior ministers with Mr. L. about the earth's annual motion round the sun. Went over to Sakaing, to condole with brother Judson; but in the midst of my attempts to console an afflicted brother, I received a message, stating that my own beloved partner is dangerously ill. I immediately hastened to her assis-

tance, and found her borne down with a dreadful attack of spasmodic colera, her extremities growing cold; and dose after dose of my strongest medicine, having not the slightest effect, I begin to feel a shuddering alarm, a fearful foreboding of the catastrophe.

28. Before the dawn, all hopes of saving life are extinguished; my beloved is still sensible, and resigned, only calling at short intervals, in a moaning voice for her husband. At length she ceases to speak, the dreadful spasms increase—the last great struggle comes on—a few heart rending gasps, and the contest is forever done—She sweetly sleeps in Jesus—and thither let the tearful eye look up and see the heavens open to receive the departed, ransomed one; though while we gaze, the poor heart is wrung with the bereaving anguish, and still bleeds at every pore. O thou happy one, to thee we must all go ere long; but to us thou wilt never return.

29. The mournful duty of committing to the tomb a beloved wife, is this day performed, amid the sympathizing attentions of a vast number of Burmans, among whom, are three interior ministers, besides many other officers of rank. I cannot refrain from mentioning the particular attentions of Mr. Lane, a merchant, who from his first hearing of my loss, did his utmost to alleviate my distress. The expences of the funeral were entirely defrayed by contributions from Burman individuals, according to an established custom among them.

30. A solitary mourner I remain at home; but it seems not like home to me now. My little boys appear to know that something has happened to their mother; but to sorrow they are yet perfect strangers.

Dec. 1. Another solitary day of grief. In the evening I reattempted family worship; but oh what sighs and tears break forth

from every member of our little family! the seat of one, dear to all, is vacant, and who shall now address the throne of grace in the correct and fervent strains of the dear departed. In vain I cast my eyes around for a solution. None but the timid Moungh Hlay is on the Lord's side. After performing my part, by reading a portion of the Scripture, Moungh Hlay concludes with a broken and indistinct prayer.

3 Lord's-day. Translated the 4th and 5th chapters of Genesis, which I read in the evening, as a foundation of a discourse on the ill effects of sin.

4. This evening Moungh Hlay being absent, I am obliged myself to enter the immediate presence of Jehovah, and address the throne of mercy with a strange tongue; but, thanks to him who teaches how to pray, I succeeded far beyond my most sanguine expectations.

7. My friend, the keeper of the king's wardrobe, happening this evening to use the name Jehovah rather irreverently, I explained at considerable length the nature and attributes of the Divine Being; after which he observed, that the subject appeared to be one of the utmost importance, and made him tremble to think of the possibility of its being true. When I pressed him on the subject he proposed worshipping Jehovah and Gaudama in conjunction. I told him that God was too jealous to admit a rival, and that he must have the whole heart or none; and advised him to abandon idolatry, and cleave wholly to truth. He observed on this, that it was no easy matter for one to become a disciple, where the terms of entering were so exclusive. I assured him it was by no means an easy matter to enter on a sincere profession of the true religion, and that our own strength unassisted would never effect it. On his departure, I pressed him to apply for divine help, and turn his atten-

tion immediately to the all-important matter. Yet, alas! what but a miracle can possibly convert one, devoted soul and body to an earthly king.

9. Visited Sakaing, and received from Dr. Judson the letter of the convention to the king.

10, Lord's-day. Translated the letter to the king, together with the sixth, seventh, and eighth of Genesis; felt considerable freedom at evening worship, and warned my hearers, (in number about fifteen,) that the gospel now preached would be to them all the savour of life unto life, or of death unto death. My neighbour, the rich man, was present, and expressed his approbation repeatedly during my discourse; but I fear he is too much engrossed with the world to receive the things of Jesus Christ. Save, O Lord, or they perish!

12. Take an affectionate farewell of Dr. Judson, and the members of the Embassy, and am left to gaze in melancholy on the departing vision which removes from me again the blessings of civilized and christian social intercourse.

14. Present the letter of the American Convention, to his Burman Majesty, who listened to it with much interest—ordered it to be put away carefully, and by silence, assented to his ministers promising a gracious answer.

21. Sit up till midnight explaining to my young writer the principles of Astronomy, to which he listened with great avidity, and in conclusion, replied, if I could make out what I had said to be true, their religion must inevitably fall. This young man who is now just past his 20th year, was taken into notice by the old king at the early age of four years, on account of his unusual capacity of reckoning to any amount under ten millions, without the use of figures; he has been initiated with special care into all Burman science, and may be

considered the Daniel of Burmah.

22. Obtained the telescope from the palace, and proved to my young friend the truth of what I had advanced regarding Saturn, the Moon, and Jupiter; to satisfy his mind fully of the non-existence of Meenmo-mountain, he says he should like to spend just three days in the polar regions during summer.

23. On presenting my school report to-day in the Byaidike, or council room, the interior minister Moungh Y. beckoned to a middle aged man who came forward and seated himself near me. The minister then urged us into controversy, himself acting as umpire on the occasion. I find my opponent quite able and active, but entirely ignorant of the ground, so that I have the advantage of him. The minister gives judgment very impartially. My final proposition was, that coming to their country as a sincere and candid inquirer after historical truth, I was obliged to reject as fabulous, all the mass of their sacred writings, which were avowedly written five hundred years after the events took place. After a few feeble attempts to prop up the slender evidence of their books, my opponent withdrew, and I returned home.

24. Translate the 13th, 14th, 15th, and 16th of Genesis, comparing them with the Hebrew and Septuagint.

In the evening at worship, about ten or twelve persons attended. After the service, the rich man, and my young writer, entered into a free conversation on the nature of the duties God requires of man. The excellency of the golden rule, was admitted without any exceptions.

30. The King's uncle, prince M-a, sitting with Moungh Zah, commences a conversation on Astronomy, in the course of which, he agreed to the fact of the sun's course in the polar regions, and allowed that

their mountain of bliss was over-
turned by it. They both regretted
that so few in Burmah turned their
attention to the pursuits of science,
and acknowledged, that all they
knew about these things came
from our part of the world. Took
the telescope by request, to the
prince, and had a fine view of
Saturn with his ring, and three
satellites.

31. Spent the day in translating
the 17th, and 18th of Genesis,
consulting the Hebrew and Sep-
tuagint. I find the eastern style of
the Hebrew much more congenial
to the spirit of the Burman, than
that of our western translations.
The Septuagint is also of great
assistance, when the Burman idiom
refuses to answer to the Hebrew
and English. The translation, as
fast as made, I have written out
carefully into a blank book, to be
presented to his Majesty; but it
will doubtless need a multitude of
corrections, before it will be fit for
the sanction of the press.

AFRICA.

The Colony of Liberia is fast rising into
notice, and well deserves the consider-
ation of the publick. Its utility and
moral influence can no longer be ques-
tioned, since the guilty traffick in hu-
man blood has already been checked by
it, and the work of civilization and re-
ligious instruction successfully com-
menced among the natives of Africa.
We give a short extract from the last
Report of the Richmond Colonization
Society, whose president is the vener-
able Chief Justice of the United States;
and after that an Address by the colo-
nists, to the free people of colour in this
country. The Address was prepared in
September, and the Report made in De-
cember, 1827. We think both will be
read with interest.

EXTRACT FROM THE FIFTH REPORT OF THE RICHMOND AND MAN- CHESTER COLONIZATION SOCIETY.

The projectors of the establish-
ment at Liberia never asserted nor
believed that individual charity al-
one could accomplish the ultimate

views of the Society. Their pri-
mary object has been to demon-
strate the practicability of estab-
lishing a Colony upon the coast of
Africa, which might serve as a re-
ceptacle in all future time, for the
coloured population of the United
States, who are, or who may be-
come free. Six years have not quite
elapsed since the American stand-
ard was first planted upon the
heights of Montserado. And with-
in that short period, a Colony has
been reared almost exclusively by
individual resources, containing a
population, by the last accounts, of
1144 souls, and which, when the
vessels now on their way to the
colony, shall have arrived, will a-
mount to 1433 souls, 528 of whom
have embarked from the United
States during the present year.
The colonists have encountered all
the obstacles and privations inci-
dent to such an enterprise. The
diseases usually attendant upon a
change of climate, the perils of an
unequal contest with a savage foe,
the various difficulties arising from
the want of shelter, food, and rai-
ment, for the annual accessions to
the colony, and of organizing and
adjusting a political society among
its members, have all been sur-
mounted. A trade has been open-
ed with the United States under
the most auspicious circumstances;
and by late accounts from Liberia,
it appears that the colonists design
to purchase a vessel of their own,
for the double purpose of trade, and
transportation of emigrants. Schools
have been established, in which na-
tives as well as emigrants are in-
structed. A valuable and exten-
sive territory has been peaceably
and honourably acquired. Forts
have been erected, troops disciplin-
ed, and the colony placed in such
a state of defence, as to command
the respect of the natives. Friend-
ly connexions have been formed
with the neighbouring tribes, highly
advantageous to the colony, and
which with the blessing of Provi-

dence, may be the means of gradually diffusing throughout Africa, the benefits of civilization, and finally of illuminating that benighted region with the light of liberty and science, and the benign influence of religion. In short, the present condition and operations of the colony, exhibit to the candid inquirer, the aspect of a civilized, flourishing, and christian community.

ADDRESS,

*By the Citizens of Monrovia, to the
free coloured people of the United
States.*

As much speculation and uncertainty continue to prevail among the free people of colour in the United States, respecting our situation and prospects in Africa; and many misrepresentations have been put in circulation there, of a nature slanderous to *us*, and in their effects injurious to *them*; we feel it our duty by a true statement of our circumstances to endeavour to correct them.

The first consideration which caused our voluntary removal to this country, and the object which we still regard with the deepest concern, is liberty—liberty, in the sober, simple, but complete sense of the word:—not a licentious liberty—nor a liberty without government—or which should place us without the restraint of salutary laws. But that liberty of speech, action, and conscience, which distinguishes the free, enfranchised citizens of a free state. We did not enjoy that freedom in our native country, and from causes which, as respects ourselves, we shall soon forget forever, we were certain it was not there attainable for ourselves, or our children. This then being the first object of our pursuit in coming to Africa, is probably the first subject on which you will ask for information. And we

must truly declare to you, that our expectations and hopes in this respect have been realized. Our Constitution secures to us, so far as our condition allows, “all the rights and privileges enjoyed by the citizens of the United States,” and these rights and these privileges are ours. We are proprietors of the soil we live on; and possess the rights of freeholders; our suffrages, and what is of more importance our *sentiments*, and our *opinions*, have their due weight in the government we live under. Our laws are altogether our own; they grow out of our circumstances; are framed for our exclusive benefit; and administered either by officers of our own appointment, or such as possess our confidence. We have a judiciary chosen from among ourselves; we serve as jurors in the trial of others; and are liable to be tried only by juries of our fellow-citizens, ourselves. We have all that is meant by *liberty of conscience*. The time and mode of worshipping God as prescribed in his word, and dictated by our conscience, we are not only free to follow, but are protected in following.

Forming a community of our own, in the land of our forefathers; having the commerce and soil and resources of the country at our disposal; we know nothing of that debasing inferiority, with which our very colour stamped us in America. There is nothing here to create the feeling on our part—nothing to cherish the feeling of superiority in the minds of foreigners who visit us. It is this moral emancipation—this liberation of the mind from worse than iron fetters, that repays us ten thousand times over, for all that it has cost us, and makes us grateful to God, and our American patrons, for the happy change which has taken place in our situation. We are not so self-complacent as to rest satisfied with our improvement,

either as regards our minds or our circumstances. We do not expect to remain stationary,—far from it; but we certainly feel ourselves, for the first time, in a state to improve either to any purpose. The burden is gone from our shoulders; we now breathe and move freely, and know not (in your present state) for which to pity you most, the empty name of liberty, which you endeavour to content yourselves with, in a country that is not yours; or the delusion which makes you hope for ampler privileges in that country hereafter. Tell us; which is the white man, who, with a prudent regard to his own character, can associate with one of you on terms of equality? Ask *us* which is the white man who would decline such association with one of our number, whose intellectual and moral qualities are not an objection? To both these questions we unhesitatingly make the same answer: there is no such white man.

We solicit none of you to emigrate to this country; for we know not who among you prefers rational independence and the honest respect of his fellow men, to that mental sloth and careless poverty, which you already possess, and your children will inherit after you, in America. But if your views and aspirations rise a degree higher—if your minds are not as servile as your present condition, we can decide the question at once; and with confidence say that you will bless the day, and your children after you, when you determined to become citizens of Liberia.

But we do not hold this language on the blessing of liberty, for the purpose of consoling ourselves for the sacrifice of health, or the suffering of want, in consequence of our removal to Africa. We enjoy health after a few months' residence in the country as uniformly, and in as perfect a degree, as we possessed that blessing in our native country.

And a distressing scarcity of provisions, or any of the comforts of life, has for the last two years been entirely unknown, even to the poorest persons in this community. We never hoped, by leaving America, to escape the common lot of mortals—the necessity of death to which the just appointment of Heaven consigns us. But we do expect to live as long, and pass this life with as little sickness as yourselves.

The true character of the African climate is not well understood in other countries. Its inhabitants are as robust, as healthy, as long lived, to say the least, as those of any other country. Nothing like an epidemic has ever appeared in this colony; nor can we learn from the natives, that the calamity of a sweeping sickness ever yet visited this part of the continent. But the change from a temperate to a tropical country is a great one; too great, not to affect the health more or less,—and in the cases of old people and very young children, it often causes death. In the early years of the colony, want of good houses, the great fatigues and dangers of the settlers, their irregular mode of living, and the hardships and discouragements they met with, greatly helped the other causes of sickness, which prevailed to an alarming extent, and was attended with great mortality. But we look back to those times as to a season of trial long past, and nearly forgotten;—our houses and circumstances are now comfortable, and for the last 2 or 3 years, not one person in forty, from the Middle and Southern States has died, from the change of climate.

People, now arriving, have comfortable houses to receive them, will enjoy the regular attendance of a Physician in the slight sickness that may await them; will be surrounded and attended by healthy and happy people who have borne the effects of the climate, who will encourage and fortify them against

that despondency, which alone has carried off several in the first years of the colony. But, you may say, that even health and freedom, good as they are, are still dearly paid for, when they cost you the common comforts of life, and expose your wives and children to famine and all the evils of poverty. We do not dispute the soundness of this conclusion neither—but we utterly deny that it has any application to the people of Liberia. Away with all the false notions that are circulating about the barrenness of this country. They are the observations of such ignorant or designing men, as would injure both it and you. A more fertile soil and a more productive country, so far as it is cultivated, there is not, we believe, on the face of the earth. Its hills and its plains are covered with a verdure which never fades—the productions of nature keep on in their growth through all the seasons of the year. Even the natives of the country, almost without farming tools, without skill, and with very little labour, make more grain and vegetables than they can consume, and often more than they can sell.

Cattle, swine, fowls, ducks, goats and sheep, thrive without feeding—and require no other care than to keep them from straying. Cotton, coffee, indigo, and the sugar cane are all the spontaneous growth of our forests; and may be cultivated at pleasure to any extent, by such as are disposed. The same may be said of rice, indian corn, guinea corn, millet, and too many species of fruits and vegetables to be enumerated. Add to all this, we have no dreary winter here, for one half of the year, to consume the productions of the other half; nature is constantly renewing herself, and constantly pouring her treasures, all the year round, into the lap of the industrious. We could say on this subject more; but we are afraid of exciting too

highly the hopes of the *imprudent*. It is only the *industrious* and virtuous that we can point to independence and plenty and happiness in this country. Such people are nearly sure, to attain in a very few years, to a style of comfortable living, which they may in vain hope for in the United States. And however short we come of this character ourselves, it is only a due acknowledgment of the bounty of Divine Providence, to say that we generally enjoy the good things of this life to our entire satisfaction.

Our trade and commerce are chiefly confined to the coast, to the interior parts of the continent, and to foreign vessels. It is already valuable, and fast increasing. It is carried on in the productions of the country, consisting of rice, palm oil, ivory, tortoise-shell, dye-woods, gold, hides, wax, and a small amount of coffee; and it brings us in return the products and manufactures of the four quarters of the world. Seldom indeed is our harbour clear of European and American shipping; and the bustle and thronging of our streets show something of the activity of the smaller seaports of the United States.

Mechanics of nearly every trade are carrying on their various occupations. Their wages are high, and a large number would be sure of constant and profitable employment. Not a child or youth in the colony, but is provided with an appropriate school. We have a numerous publick library, and a Court-house, Meeting-houses, School-houses, and fortifications sufficient, or nearly so, for the colony in its present state.

Our houses are constructed of the same materials, and finished in the same style as in the towns in America. We have abundance of good building stone, shells for lime, and clay of an excellent quality for bricks. Timber is plentiful and of various kinds, and fit for all the different purposes of building and fencing.

Truly we have a goodly heritage, and if there is any thing lacking in the character or condition of the people of this colony, it never can be charged to the account of the country. It must be the fruit of our own mismanagement or slothfulness or vices. But from these evils, we confide in Him to whom we are indebted for all our blessings, to preserve us. It is the topic of our weekly and daily thanksgiving to Almighty God, both in publick and private; and he knows with what sincerity, that we were ever conducted to this shore. Such great favours in so short a time, and mixed with so few trials, are to be ascribed to nothing but his special blessing. This we acknowledge. Judge then of the feelings with which we hear the motives and the doings of the Colonization Society traduced—and that too, by men too ignorant to know what that society has accomplished; too weak to look through its plans and intentions; or too dishonest to acknowledge either. But without pretending to any prophetic sagacity, we can certainly predict to that society the ultimate triumph of their hopes and labours; and disappointment and defeat to all who oppose them. Men may theorize and speculate about their plans in America. But there can be no speculation here. The cheerful abodes of civilization and happiness, which are scattered over this verdant mountain; the flourishing settlements which are spreading around it—the sound of Christian instruction, and scenes of christian worship, which are heard and seen in this land of brooding pagan darkness; a thousand contented freemen, united in founding a new Christian Empire, happy themselves, and the instruments of happiness to others—every object, every individual, is an argument, is demonstration of the wisdom and the goodness of the plan of Colonization.

Where is the argument that shall refute facts like these? and where is the man hardy enough to deny them?



LETTER FROM LOTT CARY, TO A
GENTLEMAN IN RICHMOND,

Bringing intelligence from the Colony to
the 24th of September last.

Two Sundays ago, I baptized eight persons, and yesterday I baptized three—one of them brother S. L. Jones' wife, and there are still more waiting.

Since I wrote you, I have received a letter from the young native man [at Cape Mount] that I mentioned in my former letter; his mother has also a hope that she has experienced a saving change—I have also heard it from other sources, and have reason to believe it to be true.

The young man I mentioned in my last, [John Reavy] has been prevented by the rains, from commencing the Missionary School at Cape Mount, and had to seek other employment; but his mind appears to be set on that object.

The one hundred and forty-three recaptured Africans [arrived in the ship Norfolk] are a very promising company. Indeed, between twenty and thirty of them had formed religious characters, and fourteen of them had regular letters of dismission from a Baptist church in Savannah, Ga. and since their arrival have joined us, and a number of others who had been heard in Savannah, and received letters of commendation as candidates for baptism; and we have heard and baptized nine of them, and I am happy to say, that I think, they will prove to be orderly members of society.

I intend, if possible, to try and visit you next spring, although at present it looks dark, as my burdens are not lessened at all, for

they will continue them on me notwithstanding my unworthiness, which, I think, must be apparent to all; yet I think, if the Lord will, I shall be able to get over to see you all,—and perhaps get to your annual meeting [next Easter.]

I think that in a few years your hopes and expectations will be more fully realized in this Mission. We had a crowded house yesterday at meeting. I was appointed to preach a Missionary discourse, and great attention was paid by the natives from Cape Mount, a number of whom were present who could understand English. Since writing the forepart of this letter the young man, George Peter, from Cape Mount, has come down for the purpose of joining our church,—and we are waiting for John the Baptist, as they call him. George is one of his disciples, and therefore

don't wish any thing done without him. As the vessel sails to-morrow I shall not be able to give you any further particulars about them now, but shall by the first safe conveyance.

Mr. B. will, I expect, show you a circular I have sent him. Before I left America, and ever since then, the coloured people in about Philadelphia, have been making efforts in opposition to the scheme of Colonizing the free people in Africa; and as some of their very recent publications have reached this place, I felt that in justice to the cause, and my own feelings, I ought to undertake to point out to them their situation.

My respects to all the brethren and friends, and please accept the same to yourself and family.

Yours, &c. LOTT CARY."

[Vis. and Tel.

RELIGIOUS DEPARTMENT.

STATE OF RELIGION AMONG THE CHURCHES OF THE CHARLESTON BAPTIST ASSOCIATION, S. C. EXTRACTED FROM ITS MINUTES OF 1827.

In publishing with the minutes a short account of the state of religion in the churches, the Association desire to express their gratitude to the Father of mercies, for the tokens of his kind remembrance which their recent session has exhibited; and at the same time to cherish humility, penitence, and prayer, and a holy perseverance and ardour in every good work.

They would not be silent in praise while a work of grace is evidently beginning in some of the churches, lest the Holy Spirit should withdraw from them, grieved and insulted, that his unspeakable gifts are so lightly esteemed.

It is believed that the first appearance of this good work, occurred at the meeting of the Association of 1826, at the High Hills church. During that meeting, in the various exercises of worship, there were many pleasing evidences of the influence of a better spirit than had previous-

ly prevailed. But on the evening of Monday, at a private house, a prayer meeting was held, at which the presence and grace of the Lord were so sweetly and so powerfully realized, as never to be forgotten by any who were present.

The High Hills church, near Stateburg, Sumter, in their letter to the Association, say, "We are made to sing, not merely of deliverances but of super-abounding mercy. The Lord has been pleased to manifest his salvation in our vicinity, and we have been refreshed with the dews of heaven. The meeting of the Association with us last year was attended with the Divine blessing. God was pleased to meet with, and revive some of his dear people at that time; and especially on the Monday evening of the monthly concert of prayer. We soon after saw that the Lord had directed the Association to this church to accomplish some of the designs

of his love. A goodly number of those who, within the past year, have joined this and the adjacent churches, date their awakening at that meeting. The good work of the Lord has been progressing in some degree all the year; but more particularly within the last few months. In the month of September eighteen were baptized into Christ's death, and became members of this church. Many more are joying in God's pardoning mercy who have not yet put on the Christian profession; and many are still under serious and solemn convictions. We rejoice in the hope that this heavenly excitement will increase and spread." The number baptized during the year is thirty. Since the meeting of the Association, the church has had a communion season, when fourteen more were added to them.

The Mount Pisgah church, Sumter, have shared in the blessings which their sister church has above described. They thus speak in their letter to the Association:—"At our quarterly meeting on the first of April, the first open intimation of the Divine favour was received. At this time a respectable young lady put on Christ by baptism. At our quarterly meeting on the first of July, though there were none to follow their Redeemer in obedience to his command, yet it was evident that the Spirit of God was moving on the minds of many. At the close of the administration of the holy supper, a solemn scene was exhibited. The blessed Spirit, like a mighty rushing wind, came down on the people. About fourteen, principally young persons, presented themselves before the table of the Lord, suffused in tears. Solemn prayer was offered up to God in their behalf. Tears were seen to stream from the eyes of many others seated promiscuously in the congregation. Encouraged by the pleasing prospect our pastor appointed the third Saturday and Sabbath in July as an experience meeting. At the appointed time a vast congregation attended. Six persons were received on Saturday, who were buried with Christ by baptism on the Sabbath in the presence of a deeply affected assembly. Since then, the ordinance of baptism has been regularly administered

every month; and, blessed be God, the work still continues."

The Bethel Church, Sumter, says, "We have seen many tender youths and some hoary headed persons cut to the heart, and ready to cry out, 'What shall we do to be saved?' A goodly number have followed their Lord and Master into the baptismal stream; and the work of grace still goes on."

Several other churches have received considerable additions. In all, the work is described as having the same general character, origin and progress. "It appears," to use the words of the Camden church, "to be the thorough work of God, *silent but powerful*." The members of the church have first "felt concerned for the prosperity of Zion and for the conversion of sinners." They have "had *the spirit of prayer*, and have encouraged and kept up meetings for social prayer and christian conference."

Two new churches have been constituted and added to the Association. One of them called the Santee, the other Swift Creek. Until January last, the inhabitants of the neighbourhood for a length of time had been destitute of the regular administration of the word and ordinances. Since then, this privilege has been enjoyed. "At first the meetings for worship were not large, and no particular movement appeared. In the month of May there was a little excitement among the people. On the fourth Lord's-day two persons were baptized, and some others seemed to be awakened. On the third Lord's-day in June three others were baptized; and from this time the work of grace seemed to spread. On the 8th of July the church was constituted, consisting of the pastor, who had belonged to the Colonel's Creek church, the five persons recently baptized, and one other baptized on the day of the constitution, in all seven. This seemed an infant church indeed; and nothing but the very encouraging prospect of an ingathering justified the measure. Since the constitution of the church fifty-nine more have been added by baptism, in all sixty-six.

The converts have appeared to be very deeply sensible of their lost state by sin,

and of their need of pardon and regeneration through the merits and grace of Christ alone. The work has been still, but powerful, and very general since June.

To fix our minds more fully, the following facts, collected from a review of the letters of the churches, will perhaps contribute.

1. Without entering into a particular enumeration it will appear from these minutes that the *number of ministers is increased*. As a spiritual famine and dearth ensues, on the removal of God's ministers and word, so the sending forth of additional labourers indicates the present maturity and speedy gathering of the gospel harvest. No new means of ours have produced this result: it has been purely the work of Him who hath latterly been quenching from among us, one by one, the great lights of his church. The increase has principally sprung up among ourselves. And there is something truly encouraging in the character given of their young brethren, by the churches, in presenting them to the Association. If flattery and pride have not dictated many of their expressions, we may expect soon a sweet and comforting interview in Association, with some young preachers inexperienced indeed, and without as high advantages of education, &c. as might be wished, but still in a good degree self-denying, humble, sound, devoted, studious, and prayerful. When ministers such as these abound, then may the churches unfold their doors to receive the thronging multitude of converts.

2. Union has been restored to churches heretofore contentious and languishing. Some churches advert particularly to this fact in their own recent history, with a very tender interest. When christians do not quell every division in its very commencement, but indulge in strife and variance, they 'bite and devour one another, and thus are consumed one of another.' If they become plagues to each other, the Lord will plague them all together. On the other hand, union is strength and beauty. For this Christ prays. 'That they all may be one; as thou Father art in me, and I in thee, that they all may be one in us; *that the world may believe*

that thou hast sent me.' And in delivering his new and great command, he has attributed to the mutual love of Christians a powerful effect on the minds of men, when he says, 'by this *shall all men know that ye are my disciples*, if ye have love one to another.'

3. The churches speak of the members becoming more sensible of the influence, either good or bad, which it is impossible not to exert in their intercourse with the world, and with each other. There seems in some respects to be an encouraging disposition springing up, not only to remove as far as each one may, every occasion of offence or stumbling out of his brother's path, but, by a holy self-denial and caution, to deprive the wicked of even the shadow of excuse to misconstrue and wrest his example to their own destruction. From the accounts of some of the churches it would seem that each member feels something of his importance in the body of Christ, and is desirous to know his sphere of duty. Thus some exhort their brethren in conference. Some visit, and converse, and pray for those who are thought to have serious impressions. Some meet to recount the dealings of the Lord with them for their mutual quickening and edification. Some circulate tracts and religious intelligence, while others sing the enlivening songs of Zion, or in a thousand nameless ways seek the good of the church. There is not a member in Christ's kingdom who can, without guilt, be idle or useless. As the body is in a thriving and comfortable state, only when every member, however small, performs its allotted service; so the church of Christ, which is his body, is never truly prosperous while any of its members feel too carnal to be devoted to God, too sluggish to be active in his service, or too small and inconsiderable to attempt to be useful.

4. A spirit of prayer for the revival of God's work is spoken of in several of the letters of the churches. Is this so? Is there really 'the spirit of grace and supplication' among the children of God? then will their prayers be heard, and 'he that has the ear, hath the hand of God, and moves the hand that moves the uni-

verse.' The windows of heaven will be opened, and the overflowing blessing will descend upon the churches; while the unregenerate 'shall look on him whom they have pierced, and mourn,' and shall 'join themselves to the Lord in a perpetual covenant that shall not be forgotten.'

5. The additions which have been made to the churches are sufficiently large and general to furnish ground of encouragement. The number baptized this year amounts to four hundred and thirty-eight; which is more than the churches have returned at any former period except in the year 1812. And this number is not confined, as is sometimes the case, to a few churches; but being made up of small returns from nearly all of them, indicates a general melioration of affairs, and shows that the cloud of mercy which hovers over us is not circumscribed.

These facts the Association receive and present to their brethren, not as evidence of a *day* of revival, but only of its apparent encouraging *dawn*. They would call upon their brethren, and upon their own souls, to feel the mighty responsibility which such a season of promise imposes, and to avoid incurring the overwhelming guilt of shutting up, by indifference or neglect, the kingdom of heaven to lost and ruined souls. If there be mercy in heaven for sinners so unworthy, if there be any efficacy in penitence, any virtue in holy exertion, and any prevalence in prayer, let us by every scriptural means strive to seize and improve this interesting occasion, *each one* nobly emulous of doing *most* for God.

SECOND ANNUAL REPORT OF THE HUDSON BAPTIST MATERNAL SOCIETY, MADE DEC. 18, 1827.

It is with some degree of pleasure that we are again called upon to give a report of our proceedings through the past year, and of the success which has attended our humble endeavours.

Our monthly meetings have been conducted as usual, by prayer, the reading of the Scriptures, and religious conversation. These means we not only be-

lieve to be of God's own appointment, but have proved them to be such by the blessing he has added to them. Repeatedly have we been called upon to magnify the riches of his grace, and to behold his power and goodness in the conversion of those children for whom we have so long interceded. At our monthly meeting in April, one mother came forward, and with a heart overflowing with gratitude, and joy beaming in her countenance, declared what great things the Lord had done for her family, in converting two of her daughters, who had recently been made to cease their rebellion, and accept the overtures of mercy. They soon after followed their Redeemer through the baptismal waters, and are now, we trust, going on their way rejoicing. Since that, another female, whose mother is a member of this Society, has, we have reason to believe, been brought to a knowledge of the truth. She also has evinced to the world, her attachment to the cause of Christ by following him in his appointed ordinances.

We know of no other actual conversions in the Society; but believe there are some who are seriously impressed.

In view of God's dealings toward us, we feel that we have abundant cause for gratitude; and are constrained to raise our *Ebenezers*, and say, *Hitherto hath the Lord helped us*. Instead of growing slack in duty, and neglecting the means which God has put into our hands, we ought to increase our diligence and exert all our faculties in this noblest of causes; and if the promise is to any two, who shall agree on earth and shall ask, what may we expect will be the result, if from fifteen to twenty mothers are zealously engaged for the salvation of their children! Time is short, the souls of our children are precious, the promises of God to the faithful are sure; therefore let us not be discouraged, but persevere, and perform with our might whatsoever our hands find to do; then when we come to recline our heads upon the pillow of death, and see our children gathered round us with weeping eyes, to take their last farewell of us, we shall not have to reflect that we have neglected, till too late, their immortal interest.

May the Lord strengthen us all in the performance of our duty; and when the archangel's trump shall sound, and we, with an assembled universe, be called to stand before the Judge of quick and dead, may we go forth with joy, saying, Here are we, Lord, and the children whom thou hast given us.

HULDAH ADSIT, *Directress.*

REBECCA GIFFORD, *Sec.*

Report of the Salem Bible Translation and Foreign Mission Society, read at their last Annual Meeting; together with a copy of their Constitution and the names of their officers.

The Annual Meeting of this Society was held in Methuen, Nov. 13th, 1827, when the following report was presented by the Corresponding Secretary.

In trade, in the arts and sciences, and in every great enterprise, there is a succession of processes and operations, unobserved by the many, but not less necessary to the end to be effected, than others more palpable to the senses. Life cannot be sustained without the operation of many unseen immediate agents.

The Missionary enterprise is, in all respects, the most benevolent in its origin, the most arduous in its execution, and the most important, the most glorious in its results, of any in which the powers of man can be enlisted. It has for its object nothing less than the glory of the eternal God, in the preparation of a people to inhabit his holy heavens forever. Now it happens, that in this grand enterprise, our Society is one of the invisible agencies, a wheel within a wheel, but very necessary to the movement of the whole. Hence in our annual reports, we cannot tell you, as other societies do, of churches planted and watered; of distributions of Bibles among the poor and ignorant, of translations of the Bible which have been made, of victims to idolatry which have been rescued from its cruelties, of inroads made upon satan's empire, and of victories achieved for the Redeemer, mainly and directly by this Society. But let not this cool your ardour in the cause, or make

you weary and faint in well doing, for your labours in the Lord are not in vain. Your charities and exertions have encouraged the missionary in his arduous toils, have administered to his distresses, and gone to rescue idolatry's victim from its cruelties here, and excruciating miseries hereafter. Your exertions have gone to increase the power of the christian world, which we confidently hope, will, ere long, overturn the kingdom of darkness. And your charities have gone to swell the tide of benevolence in which our world is to be baptized.

A detail of the proceedings of your Board has been laid before you; and the state of our Missions, which are aided by this Society, so far as it is known, has been laid before the publick, in the journals of our Missionaries, and in the reports of the General Board.

HISTORY OF THIS SOCIETY.

This Society was formed in 1812. And from an examination, it appears that the amount of collections and donations it has received, is not far from \$4500. We present you with a brief account of the annual remittances and expenses of the Society from the time of its formation to the present time.

Formed in 1812	\$ cts.
Remitted in 1813	} 453,23
1814	
„ —15	753,20
„ —16	187,17
„ —17	201,75
„ —18	130,71
„ —19	120,00
„ —20	110,11
„ —21	110,20
„ —22	110,11
„ —23	169,57
„ —24	197,06
„ —25	615,75
„ —26	635,56
„ —27	450,00
Amount remitted,	4244,42
„ on hand,	315,47
„ received,	4559,89

From this short statement, we perceive that a spirit of missionary enterprise has been increasing in our churches, for a few years past; especially if we consider that many of the sources whence this Society

formerly obtained its funds, now turn their streams into other channels. That our Society may sustain its character and reputation for usefulness and activity, it becomes necessary—since, as we have already observed, many individuals and churches out of this immediate vicinity, which once forwarded their charitable contributions to this Society, now have other Auxiliary Societies, nearer home, to which they send their collections,—it becomes necessary that more systematic and vigorous exertions be made in the churches represented in, and composing this Society.

Such exertions we are able, and it is hoped, disposed to make, since God of his great goodness, has so enlarged and multiplied us. And it is hoped that some alterations and amendments of our Constitution, which will be submitted for your consideration, will tend to prepare the way for more systematic and more enlarged operations in all our churches, to raise moneys for the great objects contemplated by this Society.

GEO. LEONARD, *Cor. Sec'ry.*

CONSTITUTION

Of this Society adopted at their last Annual Meeting.

ARTICLE I. This Society shall be called the Salem Bible Translation and Foreign Mission Society, and shall be composed of delegates from the several Primary Societies in the County of Essex and vicinity.

ART. II. The sole object of this Society, shall be to raise funds in aid of Missions under the patronage of the Baptist Board of Foreign Missions.

ART. III. There shall be an Annual Meeting consisting of delegates from the several Primaries, contributing to the funds of this Society, each Primary being entitled to send three delegates.

ART. IV. The Officers of this Society shall be a President, one or more Vice Presidents, a Treasurer, Recording Secretary, and a Corresponding Secretary, who shall be chosen annually. These officers in connexion with at least one person elected by the Society from each of the Primaries shall constitute an Executive

Committee, of whom not less than five shall form a quorum.

ART. V. Every Minister of the Gospel who is a member of the Society, shall be entitled to attend and vote at the meetings of the Executive Committee.

ART. VI. It shall be the duty of the Executive Committee, to adopt the most enegectick measures in their power to accomplish the object of the Society, especially, by distributing such publications as shall be committed to them by the Parent Institution, or as they shall otherwise obtain; by deputing some of their numbers to attend the meetings of the several Primary Societies, and in general, by aiming to excite, in the use of all suitable means, a powerful interest in the Missionary cause.

ART. VII. The President shall have power to call special meetings of the Executive Committee.

ART. VIII. The Treasurer shall receive all payments from the Treasurers of the Primary Societies, male and female, and be ready at all times to deliver the whole or any part thereof to the order of the Executive Committee.

ART. IX. The Recording Secretary shall keep a fair record of the proceedings of the Society and of the Committee.

ART. X. The Corresponding Secretary shall maintain intercourse, either by letter or by personal visits with the several Primaries, and with such Auxiliary Societies as the Committee shall direct.

ART. XI. Any person who shall pay at one time \$15, shall be a member for life; and any person who shall pay \$50 at one time, shall be a member of the Executive Committee for life. Any donation made to this Society shall be applied exclusively to either of the objects embraced within this Constitution at the request of the donor.

ART. XII. There shall be an Annual Meeting of the Society on the second Tuesday in November, when the accounts of the Treasurer properly audited, shall be presented, the proceedings of the past year reported, and the other business of the Society transacted.

ART. XIII. A copy of the Constitution, authenticated by the Secretary, with the names and residences of the officers

annually elected, and also a copy of the Annual Reports, shall be transmitted to the Corresponding Secretary of the Baptist Board of Foreign Missions.

ART. XIV. This Constitution may be altered and amended at any annual meeting by a majority of the members present.

Names of the officers elected under the above Constitution.

Rev. L. BOLLES, D. D. *President.*

„ G. F. DAVIS, 1st *Vice President.*

„ J. HOUGHTON, 2d do.

„ C. O. KIMBALL, 3d do.

Mr. MICHAEL WEBB, jr. *Rec. Sec'ry.*

„ JOHN MORIARTY, Esq. *Treasurer.*

Rev. G. LEONARD, *Cor. Sec'ry.*

Executive Committee.

Cutting Moody, Sec. Church, Haverhill.

Isaac Tewsbury, jr. Sec. Church, Amesbury and Salisbury.

Michael Shepard, First Church, Salem.

Dea. Nathan Putnam, Sec. Ch. do.

Timothy Morse, New Rowley.

Thomas Crocker, Newburyport.

Dea. David Fry, Methuen.

Dea. William Mason, Lowell.

Burrage Yale, Esq. South Reading.

Dea. Nehemiah Roundy, Beverly.

Dea. Jonathan Bacheller, Lynn.

COMMENTARY ON PROVERBS XXVII. 19.

“As in water face answereth to face, so the heart of man to man.”

This text is generally, if not universally, supposed to refer to the general mould and likeness of all the hearts of men, whether it respects their universal depravity, or the general experience of all true believers. But this is an erroneous explanation; for although it is true that all hearts are alike with respect to their general character, it is not the fact that *any two* hearts are alike in the sense represented by the text, which exhibits a *perfect similitude*. Let us examine the passage a little closely. “As in water, *my face* answereth to *my own face*, so *my heart* answereth to *another's heart*.” this is evidently a false conclusion; for to come to this conclusion, it should have been rendered, “As in water, my face answereth to another's

face, so my heart answereth to another's heart,” which is an absurdity. We have before hinted, that the text exhibits a perfect similitude; and following these premises, we shall come to the natural, easy, and true solution of the passage. As in water face answereth to face, so the heart of man to *himself*; that is, a man's life is a perfect transcript of his heart, as his face is reflected in a mirror. “*For as he thinketh in his heart so is he.*—Prov. xxiii. 7. Universal observation testifies the truth of this elucidation, and proves that the manners and habits of the life, mark the state and disposition of the heart. “By their fruits ye shall know them.”

[*Lon. Evan. Mag.*

We readily insert the following notice of the character and death of Mr. Elisha Andrews, jr. who was highly esteemed among us, previously to his going to Louisiana in quest of health.

DEATH OF MR. ANDREWS,

Communicated in a letter from a Friend to the Hon. Heman Lincoln of Boston.

Jackson, (La.) Nov. 24, 1827.

Dear Sir,

I know you have long been an intimate friend of the Rev. Mr. Andrews. As a pupil, and long honoured with a share of the friendship of our beloved Mr. Andrews, it has devolved on me to communicate to you the painful intelligence that he has left this world forever. But while we who loved him, grieve that we shall see his face here no more, we have this precious consolation, that he has gone to receive a crown of rejoicing, as a faithful minister of the Lord Jesus. To you, who have so long known him, any eulogy on his inestimable character would be utterly useless. Yet still I may speak of some eminent christian virtues which shone more brightly towards the close of his life. Among these, astonishing patience under accumulated and excruciating sufferings, and unwearied, ardent zeal in the cause of his Saviour, were most conspicuous. As long as he could support his feeble body in the pulpit, or make his voice heard, it was raised in preaching the gospel to perishing sinners. A short time previous to his death, and

when he was scarcely able to move across a room without assistance, he went nearly thirty miles to attend an Association. He was extremely anxious to speak once more publicly, during the meeting, but as it was impossible for him to stand while preaching a sermon, it was not thought proper. While there, I saw his eyes fill with tears, while discoursing on the apparently gloomy prospect of the church. The pain he endured while absent was most extreme; and when returning home, it became still more acute. After he became very much exhausted, he remarked, "Could we but always remember that as it became the Captain of our salvation to be made perfect through suffering, even so it becometh us, and that we are but filling up in our own bodies the measure of our Saviour's sufferings; all he then could suffer would only be matter of joy and rejoicing;" and his countenance then seemed fully expressive of his words. After his return, he never left his room, but after lingering more than two weeks in great misery, he expired the tenth of this month. Some time previous to his death, he had been mourning, and seeking a peculiar blessing; but after his confinement his soul was released and filled with joy.

He was insensible for many days before his decease, so that we lost the privilege of hearing him testify with his dying voice to the love of Jesus. But even in this state his wandering words were sometimes full of the mercy of God and preciousness of a Saviour.

Our dear friend was highly beloved by all denominations of Christians, and his loss deeply lamented. A larger concourse of people attended his funeral than I ever saw collected in this place before; for even those who were opposed to the religion of Mr. Andrews, could not but respect his character. His removal has left a great void, which cannot be easily filled: but I hope the Lord, whose pleasure it was to remove him from us, will send some to occupy in his room. Although his health has always been infirm since his residence in this country, yet I am confident that he has been the means of a great deal of good here, even much more

than is now manifest, but which shall be revealed in that day when those he has won to righteousness shall shine as stars in his crown of rejoicing.

Yours respectfully,

R. A. NICHOLS.

ORDINATIONS, &c.

Ordained in Portsmouth, Oct. 24, 1827, the Rev. Barron Stow, as Pastor of the First Calvinistic Church in Portsmouth. Reading of the Scriptures, by the Rev. Mr. Cooke; Prayer, by the Rev. Mr. Houghton; Sermon, by Rev. Mr. Babcock, from 1 Cor. xiv. 8.; Ordaining Prayer, by Rev. Mr. Ellis; Charge, by the Rev. Dr. Bolles; Right hand of Fellowship, by the Rev. Mr. Miller; Address to the Church and Congregation, by the Rev. Mr. Davis; Prayer, by the Rev. Mr. James.

The services were very interesting, and solemnity appeared to pervade the audience. We are glad to hear of the pleasing prospects which are opening to this Society, and that exertions are commenced among them to erect a new house of worship.

Ordained at Lyman, (Maine,) on the 12th of Dec. last, as an Evangelist, Rev. Nathaniel G. Littlefield. Introductory Prayer, by Rev. Henry Smith; Sermon from 1 Cor. i. 23, 24, and the Ordaining Prayer, by the Rev. Frederick Clark; Right hand of Fellowship, by Rev. Simon Lock; and Charge by Rev. Joshua Roberts.

The Rev. Howard Malcom was Installed Pastor of Federal-Street Baptist Church, in Boston, January 9, 1828. Reading the Scriptures, by Rev. Mr. Jackson; Prayer, by Rev. Mr. Jacobs; Sermon, by Rev. Mr. Knowles, from John xvii. 17—21; Prayer, by Rev. J. Grafton; Charge, by Rev. Mr. Sharp; Right hand of Fellowship, by Rev. Mr. Babcock; Address to the Church, by Rev. Mr. Grosvenor; Prayer, by Professor Chase. The audience was large, and the services were very interesting and impressive.

Baptist Church constituted.

A Baptist Church was constituted at Smithville, near Milford, Pike Co. (Penn.) Dec. 5, 1827, of twenty-eight members. Elder Z. Grenell, preached on the occasion, from Eph. ii. 22, and gave the Right Hand of Fellowship; Elder H. Ball engaged in Prayer, and gave an impressive Charge to the newly constituted Church.

RECEIPTS AT CAREY AND THOMAS STATIONS,

*Per Rev. Mr. M'Coy's Account, from May, to September, 1827.**Cash Donations.*

From Col. Evans, and others of Tecumseh, now at Carey, - - -	\$ 3,50
By draft, dated May 29th, on H. Lincoln, Esq. Treasurer of Board, sold to H. G. Phillips, (\$150 of this draft takes up the two first quarters' allowance of Government for this Mission, ending June 30.) - - -	450,00
From travellers, - - -	.93
By draft on H. Lincoln, Treas. Board, dated June 7th, sold to H. G. Phillips, - - -	50,00
„ Draft on H. Lincoln, Treas. dated June 15th, a donation received from Mrs. Mary Wells, Cor. Sec. of the Bap. Fem. Soc. of Boston and vicinity for promoting the conversion of the Jews, sold to H. G. Phillips, - - -	105,00
„ hand of Mrs. Delilah M'Coy, from Mrs. Eliza Challen, Cin. - - -	10,00
„ hand of Mrs. Simerwell, from Mrs. Fishback, Sec. of the Bap. Fem. Charitable Society, Lexington, Ky. - - -	20,00
From Mrs. Lucretia A. Potts, at Carey, - - -	10,00
By hand of Mr. Simerwell, from J. R. John, Treas. of Troy, Ohio, Mis. Soc. - - -	1,12
From Joseph Rockhill, at Carey, - - -	3,00
Received by virtue of our Agencies under Government, viz.	
One quarter's salary for Johnston Lykins, - - -	100,00
„ do. do. do. Blacksmith at Thomas, - - -	91,25
„ do. do. do. M'Coy, - - -	100,00
„ do. do. do. Robert Simerwell, - - -	91,25
Boarding, lodging, &c. of gunsmith, at Carey, 11 weeks and two days, ending June 30, at \$2 per week, - - -	22,57
	<hr/> 405,07
By a draft from Miss Martha Shields, of Christiana, Delaware, on Samuel Welch, Philadelphia, it being as follows:	
From Mrs. Boulden, on account of Susan James, at Carey, - - -	10,00
„ Miss S. Shields, on account of Gideon Ferrel, - - -	10,00
„ Mr. J. James, - - -	5,00
„ Miss Martha Shields, on account of Joshua Wolf, \$10,00 From same, on account of Martha Shields, \$5,00; these two and the two above mentioned, are beneficiaries, - - -	15,00
	<hr/> 40,00
From Samuel Hanna, Esq. of Ft. Wayne, now at Carey, - - -	5,00
Received by virtue of our agencies under Government, viz.	
One quarter's salary, for Johnston Lykins, - - -	100,00
„ do. do. blacksmith, at Thomas, - - -	91,25
„ do. do. for M'Coy, - - -	100,00
„ do. do. do. Robert Simerwell, - - -	91,25
	<hr/> 382,50
Whole amount of Cash received, carried to account, - - -	\$1486,13

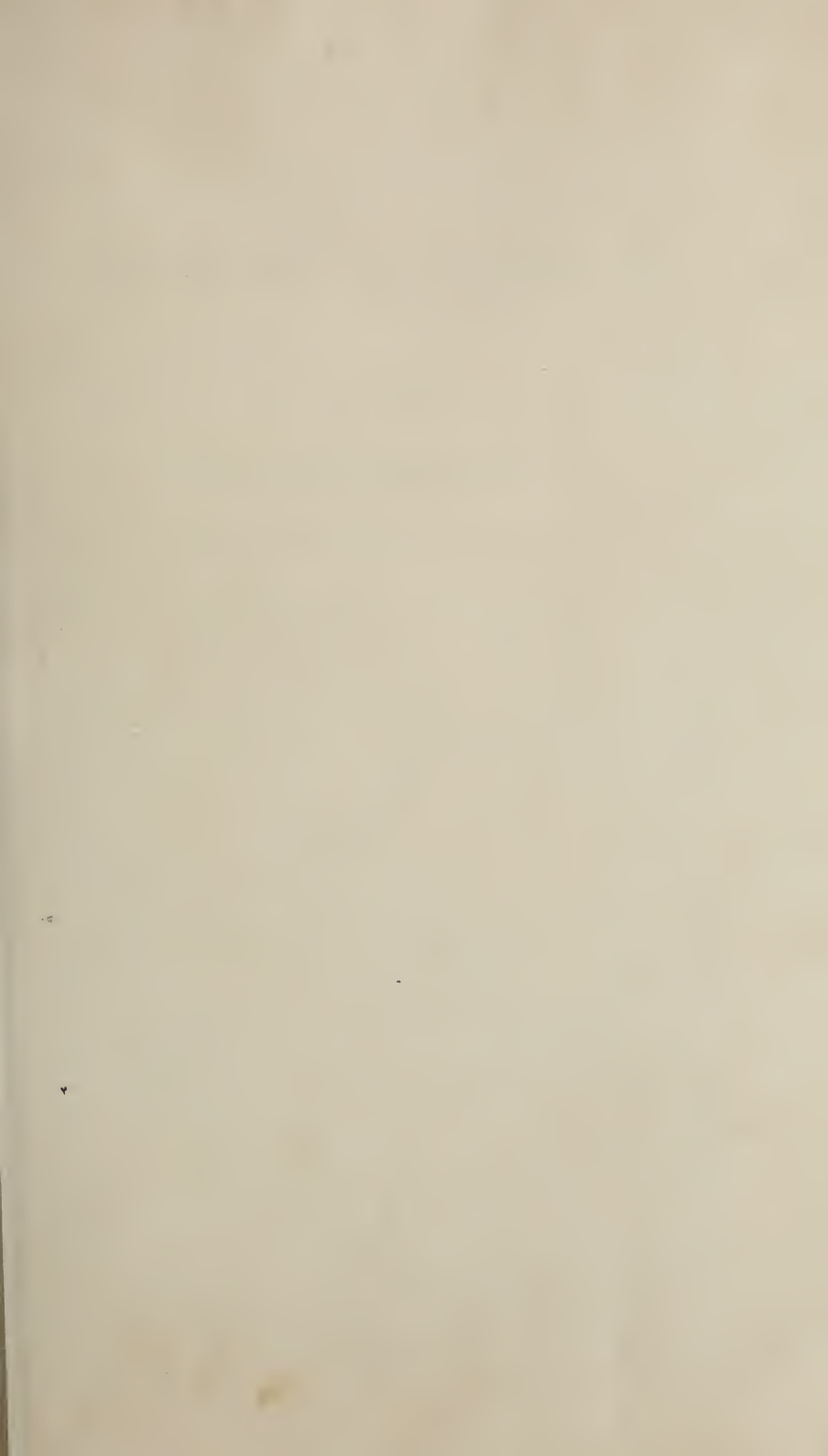
Donations in Property.

By Rix Robinson, at Thomas, 206lb. of sugar, - - -	12,87
By Rev. Abial Fisher, Holden, Mass. a box of goods containing, from Female Society, Princeton, \$7,80—from Mrs. Tucker, Lancaster, \$6,75—Female Charitable Society of Sutton and Douglas, Nancy Boomer, Sec. \$7,58—from Juvenile Society in last named place, \$3,82—from Leicester Female Society, \$10,60—from Brookfield Female Society, \$23,17—from Female Dorcas Society, Westborough, \$4—from friends, Southborough, \$6,62—from Spencer, \$6,73—from Holden, \$25,12, Mrs. Hannah Walker, Sec. Estimated by donors in all, - - -	102,19
By a box of clothing, &c. from Haverhill, Mass. not valued, a tea chest, containing 2 quilts, 3 frocks, 1 pr. pantaloons, 1 coat, 4 shirts, 2 skirts, 4 pr. stockings, from Female Society connected with the Baptist Church, Stratfield, Auxiliary to Bap. Conv. in Connecticut, worth - - -	16,55
By Rev. Isaac Bucklin, from the Male Missionary Society of Middleton, Rutland County, Vt. clothing, bedding, &c. - - -	18,85
From the Fem. Miss. Soc. same place, - - -	47,16
	<hr/> 66,01

By Rev. Timothy Spaulding, through Rev. Asa Billings, Agent for Bap. State Conv. of State of Vt. from young Ladies' Reading Soc. of Thetford, Vt. clothing, &c. - - - - -	21,03	
From Fem. Mite Soc. of same place, clothing, - - - - -	15,54	
„ do. do. do. afterwards, - - - - -	27,50	
		64,07
From Francis P. Browning, Detroit, two hats, given to Francis Barron, and Thomas Baldwin, Indian lads, - - - - -		8,50
By Caleb Emerson, Esq. of Marietta, Ohio, by him shipped Dec. 9, 1826, to care of Henry Miller, Cin. Ohio. from Fem. Miss. Soc. Newport, Ohio, sundry articles of clothing, on account of Columbian Star, in say, 1825, - - - - -	12,00	
By same, at same time, from same Soc. clothing, - - - - -	12,12	
		24,12
By same, through same, shipped at same time, on account of Star and Luminary, previously to 1826, sundry articles of clothing, &c. - - - - -		20,06
By hand of Henry Miller, Cin. Ohio. from Aurora Missionary Society, Indiana, a box of clothing, &c. the invoice of which has not come to hand.		
By hand of Rev. James McCoy, (in perhaps Oct. 1826) Agent, from David Denny, Treas. of Blue River Dom. Miss. Soc. sundry articles of cloth- ing, &c.		
By J. R. John, Treas. Troy, Ohio, Miss. Soc. clothing, - - - - -		1,00
By Mrs. Catharine Beach, from Fem. Aux. Bible Soc. Lexington, Ky. 6 Bibles and 18 Testaments,		
From Mrs. Ruth Osgood, Sec. of the Wendell (Mass.) Soc. Aux. to the Bap. Board of For. Miss. a lot of clothing, - - - - -	15,00	
From Swanzev, a lot of clothing and books, - - - - -	14,95	
From Wrentham, Mass. a variety of books, tracts, clothing, &c. with a bundle from Bradford Academy, no invoice or valuation.		
From Joel Manning, Andover, a Trustee of the Vermont Baptist Convention, a lot of clothing, - - - - -		14,96
From young Ladies' Reading Society, West Dedham, Mass. by S. Adlam, a lot of clothing valued at - - - - -	8,25	
From Woburn, Mass. a lot of clothing, bedding, &c. - - - - -	20,32	
From Female Society, Windsor, Vt. a lot of clothing and bedding, not valued.		
From the female friends of the Baptist Church and Society, in Alstead, N. H. by hand of Mrs. Anna Higbee, a lot of clothing, &c. - - - - -	18,37	
From Mehitable Sampson, Sec. of Dorcas Soc. Harvard, Mass. on account of the Aux. Soc. of Worcester County and vicinity, a lot of clothing, - - - - -	35,08	
From Mrs. Louisa Convers, Treas. of the Grafton Female Charitable Society, a lot of clothing, &c. - - - - -	24,44	
From Medfield, a lot of books, clothing, &c. - - - - -	28,00	
From Levi Pierce, Treas. of Soc. for Plymouth County, Mass. sundry articles,	8,52	
From J. V. Powelson, Troy, N. Y. a box of goods, - - - - -	46,00	
By hand of Rev. S. H. Cone, N. Y. Jones' Church History—2 Fuller's Back- slider—1 School-master's Assistant, and sundry pamphlets.		
From Allen Brown, one Allison's Dictionary, one Pocket Bible.		
From Susan Jones, 1 Bible (the above books not valued.)		
From Mrs. Rachel Tallmadge, and Mrs. Rhoda Brownson, Cornwall, Conn. a lot of clothing, not valued.		
From Female Society in Morristown and Swantown, Vt. clothing, and other articles.		
By Mand of Jos. B. Gilbert, Hartford, Treas. of Conv. of State of Connec- ticut, forwarded by him Oct. 1, 1826—received by Conv. June 20, 1826, viz. Female Miss. Soc. in Thompson, sundry articles, - - - - -	11,69	
Orange Female Mite Soc. articles, - - - - -	8,88	
First Church in Colebrook, 1 pr. stockings, - - - - -	42	
One pr. stockings—1 pr. mittens—1 towel - - - - -	1,25	
One bundle from a friend in Middletown, - - - - -		22,24
From Female Society, Westford, as per invoice dated Aug. 1. 1825, sundry articles, - - - - -		25,50
Whole amount of Donations in property carried to account,		\$597,01

STATEMENT, from the Department of War, (1827,) showing the number of Indian Schools, where established, by whom, the number of teachers, &c., the number of pupils, and the amount annually allowed and paid by the Government, with remarks as to their condition, &c.

NAME OF SITE AND STATION.	BY WHOM ESTABLISHED.	No. of teachers.	No. of pupils.	Am. an. paid by Government.	REMARKS.
Spring Place, Cherokee Nation, Alabama,	United Brethren,	7	11	200	All the Schools which have been reported, appear to be in a flourishing condition; and those which have not been reported, it is presumed are in as good and flourishing a condition as they were last year.
Oochkegey, do.	Do.	5	18		
Elliott, Choctaw Nation,	American Board of Commissioners for Foreign Missions,	6	20		
Wayhew, do.	do.	6	54		
Redhel, do.	do.	4	16		1,000
Emmaus, do.	do.	4	25		
Goshen, do.	do.	6	14		
Capt. Harrison's, do.	do.	1	13		
Mr. Juzar's, do.	do.	1	15		NOTE. Under the head of number of Teachers, is included all the Mission Family, including mechanics and labourers. The number of Teachers in the Schools, is from one to three. The reports include the whole, without designating.
Al-ik-hunna, do.	do.	3	22		
do.	do.	1	7		
Col. Folsom's, do.	do.	8	45	200	
Senecas, near Buffalo, New York,	do.	do.	do.		The Government allow to Bishop Chase, for education of Indian youths in Ohio, \$200.
Union, Osages, Arkansas,	do.	6	31	150	
Harmony, do. Missouri,	do.	27	35	150	
Tuscaroras, New York,	do.	—	45	200	
Michillimackinac,	do.	—	50	300	The Government also allow to Baptist General Convention, for education of Indian youths of promise, in New York, \$350.
Ottawas, Miami of the Lake,	do.	21	10	100	
Brainerd, Cherokees, East Mississippi,	do.	—	—	550	
Garnet, do.	do.	42	84	50	
Greek Path, do.	do.	—	—	50	The Government allow to Bishop Chase, for education of Indian youths in Ohio, \$200.
High Tower, do.	do.	—	—	50	
Dwight, West Mississippi,	do.	15	50	200	
Catawagus, Senecas, New York,	do.	9	40	200	
Carey, on St. Joseph's river, among the Pottawatamies,	Baptist General Convention,	14	70	300	The Government also allow to Baptist General Convention, for education of Indian youths of promise, in New York, \$350.
Thomas, Grand-river, Ottawas,	do.	13	20	225	
Withington, Creek Nation, Georgia,	do.	8	25	175	
Vally-y-towns, Cherokees, East Mississippi,	do.	9	50	175	
Tinsawattce, do.	do.	—	38	175	The Government also allow to Baptist General Convention, for education of Indian youths of promise, in New York, \$350.
Tonawanda, Senecas, New York,	do.	—	30	175	
Oneida Castle, do.	Protestant Episcopal Church, New York,	3	30	250	
Oneidas, do.	Hamilton Baptist Missionary Society,	5	35	200	
Wyandots, near Upper Sandusky, Ohio,	Methodist Society,	2	69	400	The Government also allow to Baptist General Convention, for education of Indian youths of promise, in New York, \$350.
Asbury Mission, Creek Nation, Georgia,	do.	6	23	100	
Monroe, Chickasaw Nation,	Synod of South Carolina and Georgia,	12	24	400	
Tockslush, do.	do.	4	15		
Cane Creek, do.	do.	6	28		The Government also allow to Baptist General Convention, for education of Indian youths of promise, in New York, \$350.
Marlyn, do.	do.	2	18		
Florissant, Missouri,	Society of Jesuits,	9	25	400	
Charity Hall, Chickasaw Nation,	Cumberland Missionary Board,	9	26	250	
Pleasant Point, Quaddy Indians, Maine,	Society for propagating the Gospel, &c.	1	60	150	



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